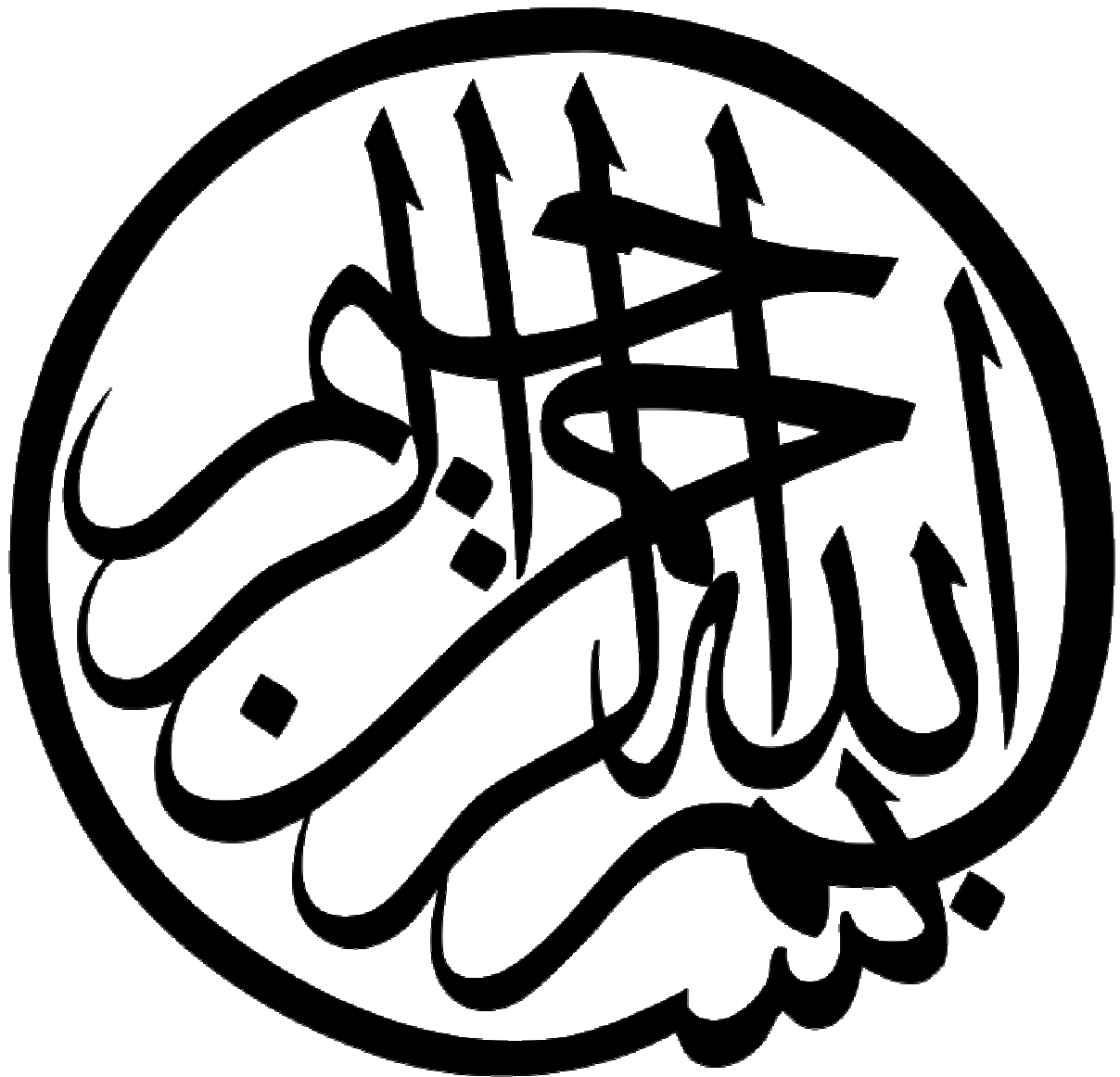


A Kabbalistic Commentary on the Bismillāh

لا اله الا الله ☆ آمم# ااهع ☆

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Praise be unto God Who at each moment reveals the logoic mysteries of the Book of Its Cosmos via the science of the numbers and letters. And salutations and blessings be upon the pentagrammic loci of Its continual Theophanic Manifestations from before and after! Amen!

In Arabic the *abjad* numerical value of “*In the Name of God the Compassionate, the Merciful!*” (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ) is **786**. First note that $7 + 8 + 6 = 21 = \text{אָהֶיְה} (ehyeh)$ ("I AM"). In the operation of **AIQ BKR** (i.e. the gematria of the nine chambers) this number is reduced to 3.

3 is *gimel* (ג) in Hebrew and *jīm* (ج) in Arabic. The number three on the metaphysical plane in itself represents the **i.** the Divine world (العالم الإلهية), **ii.** the world of the divine Command (العالم الأمر) and **iii.** the creation (الخلق). **Gimel** is claimed by some kabbalists to be derived from the word "*gemul*", which in Hebrew means both the giving of reward as well as the giving of punishment. *Gimel* (גִּמְלוֹ) also means *action* and is a word for "camel." The camel, according to some sources, is the animal associated with the Asherah (אֲשֵׁרָה), i.e. a sacred tree or pole wherein the descent of the **Shekinah** is held to occur. The individuals responsible for writing the books of **Deuteronomy** and **Leviticus** were against the Israelites worshiping God at trees or sacred groves, due to the obvious pagan Canaanite-Assyrian pedigree of such a practice.¹ Nevertheless, and even though derived from an originary Assyro-Babylonian nexus, this was a common practice of the ancient Israelites in reverence to Moses' (ע) experience at the Burning Bush at Sina'i where the **Shekinah** of the

Name (**HaShem**) descended and gave Him His mission to save the children of Israel from Pharaoh while revealing the Law of Heaven to this chosen humanity for that specific period in history -- which, per the Bayān, was a rank, together with its Law, which was altogether abrogated in the succeeding divine dispensation -- and with it bringing these Israelites back to the land of their forefathers, Jacob (ع) and Abraham (ع). The "I Am" (*ehyeh*) as such is the theophany of the archangel **Metatron** who is the Supreme Manifestation of the **Shekinah** and the **Voice** Moses (ع) conversed with on Sina'i Who is the *gimel/jīm* -- and thus the manifestation of God's *action* (*gimel*) as the dispenser of divine legislative rewards and punishments (*gemul*) in the spatiotemporal world -- which is the number 3. Note also how in the Tarot the letter *gimel* is associated with the **Major Arcana** card (ATU II) of the **High Priestess** Who is the physical embodiment or spatiotemporal manifestation of the **Shekinah** on earth.

As for the seven letters of the *bismillāh* ("In the Name of God") (بسم الله): each of these letters represents one of the **seven divine creative attributive imprints** (خصال السبعة). The letter **Bā'** (ب) represents the **Divine Will** (المشيئة) which is the locus for the manifestation of the Divine Name 'the Originator' (*al-bārī'*) (الباريء). The letter **Sīn** (س) is the **Divine Volition** (الإرادة) which is the locus for the manifestation of the Divine Name 'the Peace' (*as-salām*) (السلام) that is the *sakīna* (الشكينة) -- or **Shekinah**. The letter **Mīm** (م) is the **Divine Determination** (القدر) which is the locus for the manifestation of the Divine Name 'the Sovereign Owner' (*al-mālik*) (المالك). The letter **Alif** (ا) represents the **Divine Authorization** (القضاء) which is the locus for the manifestation of the Divine Name 'the First'

(*al-awwal*) (الأول). The first **Lām** (ل) is the **Divine Realization** (الإمضاء) which is the locus for the manifestation of the Divine Name ‘the Magnanimous’ (اللطيف). The second **Lām** (ل) is the **Allotted Time** (الأجل) which is the locus for the manifestation of the Divine Name ‘the Irradiator’ (*al-lamīʿ*) (اللميع); and the **Hāʾ** (هـ) is the **cosmic Book** (الكتاب) which is the locus for the manifestation of the Divine Name ‘the Guide’ (*al-hādī*) (الهادي).

Now, the two attributes following the *bismillāh* (“In the Name of God”) (بسم الله) -- that is, *ar-raḥmān* (“the Compassionate”) (الرحمن) and *ar-raḥīm* (“the Merciful”) (الرحيم) -- both are related by their etymological root/*maṣḍar* to *raḥim* (رحم) which means ‘womb’. As such one of the denotations of *ar-raḥmān ar-raḥīm* (“the Compassionate, the Merciful”) (الرحمن الرحيم) indicates the All-High in the station of the Mother of all creation. *Ar-raḥmān* (“the Compassionate”) (الرحمن) represents the Divine Womb and all things in their potential state[s] gestating within this Divine Womb as the immutable archetypal forms (عيان ثابتة) “...which have [as yet] not whiffed from the taste of existence...”² *Ar-raḥīm* (“the Merciful”) (الرحيم) represents their state of actualization and existentiation, the substrate upon whose actuality and existence continually depends the influx of the Divine Mercy (رحمة الإلهية). The twelve letters of *ar-raḥmān ar-raḥīm* (“the Compassionate, the Merciful”) (الرحمن الرحيم) (ا ل ر ح م ن ا ل ر ح ي م) are associated with the twelve letters of the *tahlīl* (i.e. “there is no god but God” *lā ilāha illā allāh*) (ل ا ه ا ل ا ل ل ه) which in the realm of the **Theophany of Persons** are associated with each of the **Twelve Imāms** (ع) Who are, as it were, the mothers of the true initiates.

The four words composing the *bismillāh*, i.e. “In the Name of God the Compassionate, the Merciful!” (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ), correspond to the four phrases of the *Tasbīḥ al-Fāṭima* (ع) (The Theophanic Praise of Fāṭima), i.e. “Glory be to God and praise be unto God and there is no god but God and God is the Most Great!” (سبحان الله و الحمد لله و لا إله إلا الله و الله أكبر) *subhān’ ullāh wa’l-ḥamduli’Llāh wa lā ilāha illā allāh wa allāhu akbar!* These four words in turn correspond to the four worlds within the cosmic Tree which are *lāhūt* (the Divine realm), *jabarūt* (the Empyreans of Power), *malakūt* (the Angelic world) and *nāsūt* (the material world) that correspond to the four worlds of the **sephirotic kabbalah** which are *atziluth* (the World of Emanation), *briah* (the world of the Creation), *yetzirah* (the world of Formation) and *assiyah* (the world of Action). These in turn have their archetypal correspondences with the four elements that are Air, Fire, Water and earth. So the *bism* (“In the Name of”) (بِسْمِ) is ‘glorification’ (تسبيح) and is associated with *lāhūt* (the Divine realm) that is the *atziluth* (the World of Emanation) -- and which the Imāms (ع) designate as being the **World of the Mother of the Book** (عالم أم الكتاب) -- and the element Air (= white). This first correspondence is also associated in the subtle physiology with the **Blaze-Flux** (فؤاد) that is equivalent to **existence** (وجود). Next, the word “God” (الله) is ‘praise’ (تحميد) and is associated with *jabarūt* (the Empyreans of Power) that is the *briah* (the world of the Creation) -- and which the Imāms (ع) designate as being the **First World of the Primordial Particles of Light** (عالم ذرات الاول) which is also known by its alternative title of the **First World of the Luminous Silhouettes** (عالم الاشباح الاول) -- and the element Fire (= yellow). This second correspondence is associated in the subtle physiology with the **Spirit** (روح) and

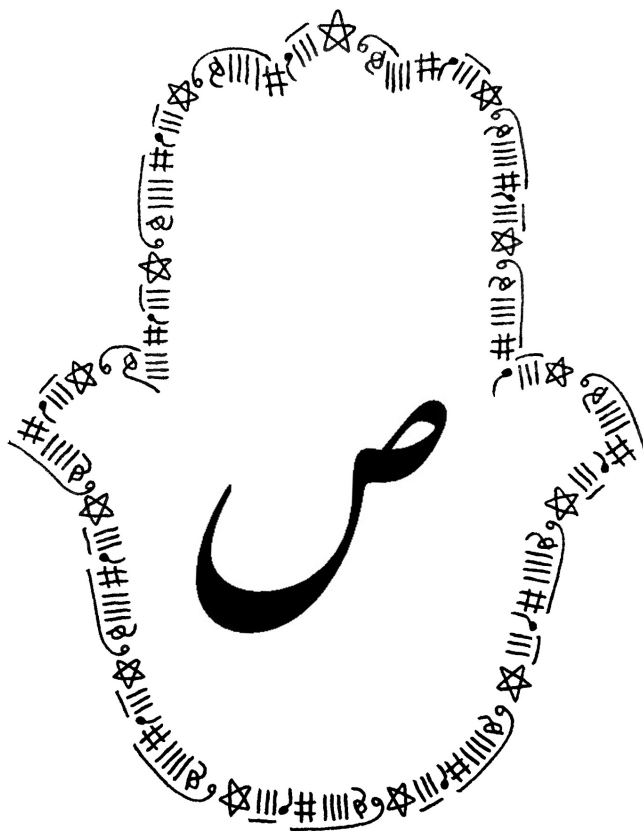
essence (ماهية/عين). *Ar-raḥmān* (“the Compassionate”) (الرحمن) is ‘testification to the divine unity’ (تهليل) and is associated with the *malakūt* (the Angelic world) that is the *yetzirah* (the world of Formation) -- and which the Imāms (ع) designate as being the **second World of the Primordial Particles of Light** which is bifurcated into a *celestial heaven* (عليون) and a *celestial hell* (سجّين) -- and the element Water (= green) and *prima materia* (هيولى). This second correspondence is associated in the subtle physiology with the soul (نفس). Finally, *ar-raḥīm* (“the Merciful”) (الرحيم) is the ‘magnification’ (تكبير) and is associated with *nāsūt* (the material world), or the Dominion (*mulk*), that is the *assiyah* (the world of Action) which is associated with the element of the earth (= red), the composite body (جسد) and form (صورة).

Nineteen letters in total constitute the *bismillāh*, i.e. “*In the Name of God the Compassionate, the Merciful!*” (بسم الله الرحمن الرحيم). 19 in Hebrew is the gematria of the name of Eve (*chavah*) (חַוָּה) which in itself is derived from *em kol chai* (אם כל חי), i.e. “the All-Living Mother,” that instantiates the manifesting power of the cosmos which is cryptically referred to as “the Bride” that represents the sphere of **Malkuth** (מלכות = 496 = 19) in the **sephirotic Tree of Life**. In His **commentary on the sūrah of the Cow** (2), the Primal Point indicates that the transfiguration of Eve (ع) in the **Garden of Eden** was in fact the Self-Disclosure (تجلي) of Fāṭima (ع) as the **Tree of Reality** (شجرة الحقيقة): Fāṭima (ع) Who is the mother to eleven of the Twelve Imāms (ع) as well as the ‘Mother of Her Father’ (أم أبيها) and the “Bride” to the first amongst these twelve vicegerent providential guides (أولياء الله) Who is ‘Alī (ع). Finally, and most importantly of all, in the dispensation of the Bayān the nineteen letters of the *bismillāh* represent the

Theophany of Persons that is the **First Unity** (الواحد الأول), i.e. the Primal Point and His Eighteen Letters of the Living Who are the 'Return' to the world of the Fourteen Infallibles (ع) and the Four Gates together with the Theophanic Self-Disclosure of the Primal Will within the **Celestial Earth** of the **Pentagrammic Talisman** of ‘Alī Muḥammad Shīrāzī, the Bāb.

2 Mulk (Dominion) 172 BE

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¹**Note** here the rabbinic corruption of ‘Asherah’ as *Astarte* and their association of Astarte qua ‘the Morning Star’, i.e. Venus, with Lilith due to Asherah’s original association with the Sumero-Babylonian-Assyrian mother goddess Ishtar, not to mention its later Christian association with Lucifer qua satan.

² Ibn ‘Arabī, *The Bezels of Wisdom (fuṣūṣ al-ḥikam)*.